

19
A
SHORT ACCOUNT
OF THE
MARRATTA STATE,

WRITTEN IN PERSIAN

By A M U N S H Y,

Who accompanied Col. UPTON on his Embassy to *Poonah*,

TRANSLATED BY

WILLIAM CHAMBERS, ESQ.

CHIEF JUDGE of the SUPREME COURT of JUDICATURE
at FORT WILLIAM in BENGAL,

To which is added,

THE VOYAGES AND TRAVELS
OF
M. CÆSAR FREDERICKE,

Into the EAST-INDIES and beyond the INDIES,

CALCUTTA PRINTED,
AND
LONDON REPRINTED FOR GEO. KEARSLEY,
At No. 46, in FLEET-STREET. 1787.

Price TWO SHILLINGS.

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ACCOUNT

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ADVERTISEMENT,

THESE two Productions are extracted from the ASIATIC MISCELLANY, a periodical Work now printing at CALCUTTA, under the Patronage of SIR WILLIAM JONES, WILLIAM CHAMBERS Esq. and other respectable Characters, resident in that part of the Globe,

M. FREDERICKE'S TRAVELS were first printed at Venice in 1598, in the Italian Language, and translated into English by Mr. HICKOCKE: the fidelity of the Author, and the fund of Entertainment which his Descriptions afford the Reader, have long rendered it one of the scarcest Books in our Language, and therefore cannot be unacceptable at this Time, when Voyages and Travels are sought for beyond any former Period.

FLEET-STREET,
JANUARY 2, 1787.

G. K.

ARTIST'S TESTIMONY

THESE two Productions are entirely new
the Artist's Museum was a particular Work
and the Artist's Collection, under the Patron-
age of the William Jones, William Jones
and the artist's Collection, and the
Artist's Collection, and the Artist's Collection.



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SHORT ACCOUNT
OF THE
MARRATTA STATE.

THE first person that appears to have signalized himself at the head of this state was Sevâ, or Sevajee, the son of Sambhâ, who was a descendant of the Rajah Ranâce of Oodeipoor. He maintained a long war with Aurengzebe, who having, with great difficulty, overcome him, and seized his person, carried him with him to Dehly, and there had him closely confined; but Sevajee, by procuring the intercession of one of the Begums, who was of the Oodeipoor family, found means, after some time, to

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have the severity of his confinement relaxed, and then, having watched his opportunity, made his escape in the dress of a Sanassee fakeer, and travelled undetected in a large company of that profession into the province of Bengal. His escape being known, orders were issued throughout all parts of the kingdom to apprehend him; and a nazerbauz, or emissary, having introduced himself into this body of fakeers with that view, actually discovered Sevajee among them; but instead of keeping his own counsel, called out, with an air of triumph, "I am sure Sevajee is amongst you." E'er the Názim of Bengal, however, could be apprized of the discovery, and issue the warrants for his arrest, Sevâ took care to move off in the night, and reached the territories of the Decan in safety. There by his vackeels, whom he still contrived to maintain at the court of Tánah Shah, he made

made himself known to that prince, was sent for by him immediately, and loaded with civilities and compliments: this was in the day-time, and Sevajee retired to his lodging. But at night, when Tānah Shah sent for him again, Sevajee returned him for answer, “ That in all Hindostān he
 “ had seen three special blockheads:—
 “ 1st, Aurengzebe, that with so much labour and pains had secured his person,
 “ and could not keep him when he had
 “ him; 2dly, The emissary in Bengal who
 “ discovered him, and yet failed in apprehending him; and, 3dly, The Shah himself, into whose presence, Sevā observed,
 “ his own feet had carried him that morning, and yet he had not the sense to secure him; and now,” continued he,
 “ think not that a bird that has flown out
 “ of the cage will be so easily caught again,
 “ or that I too am a fool to fall into the

"snare you have laid for me." He fled from Heiderabad the same moment, and made his way good to Sattârah, where he collected his scattered forces, prepared himself for war, and set on foot the same disturbances in the empire *that had cost Aurengzebe so much to suppress before.* It is said, that when he left Heiderabad, he had nothing of value about him but a ring, worth about two rupees and a half; and that having sold it, he continued to live upon the amount till he reached Sattârah, where he entered on the possession of a kingdom. Aurengzebe was now obliged to march into the Decan a second time; and, after long wars and much stratagem, he at length got Sevâ into his power again; but Aurengzebe was then become old and infirm, and the Begum, who was the patroness of Sevajee, interceded for him with such success, that she not only procured him

him

him pardon for all his past offences, but got him reinstated in his kingdom, with a firmaun to collect the chouth on the Decan, and other provinces over which he should prevail. This firmaun of Aurengzebe the Marrattas say they are still possessed of, and that the chouth allowed them in it is at the rate of ten per cent, on the revenue.

WHEN Rajah Sevâ died, his son, Rajah Sahoo, succeeded him in his kingdom, and enlarged it by considerable conquests. The declining state of the empire during the reign of Mohammed Shah, gave him an opportunity of levying the chouth on several provinces; and the extraordinary aggrandizement of his power has rendered his name famous to this day. When he grew old, he summoned before him all his principal chiefs and generals, in order to ascertain their abilities and prowess; for among his own relations

relations he saw none that he thought worthy to succeed him in the full exercise of that power which he possessed. Amidst all those, therefore, that came before him on this occasion, the person that appeared most eminent in worth and dignity was Baujee Row, a Bramin, and native of the province of Gokun. On being questioned by Rajah Sahoo concerning the power and influence he possessed in the realm, Baujee Row* told him, that he had 25,000 horse then actually ready for the the field, and could raise as many more in a very short space of time. Rajah Sahoo, therefore, selected him from among the rest, invested him with the office and title of PAISHWAH, or Leader of

* The writer seems here to have mistaken the name of the son for that of the father. The person here described must have been Biffonauth Bâlaujee, whose eldest son was called Baujee Row, as indeed is mentioned by this writer himself in the sequel.

all the Marratta Chiefs, and granted him an allowance of ten per cent. on all the Marratta revenue, as well as ten per cent. on all the chouth that should be collected, for his own private expences; besides what he was to receive for the pay of the troops, &c. in token of which elevation he girt him round with a golden sash, and ordered all the other generals to be obedient to his orders and authority.

THE Marrattas, then, consider Rajah Sahoo as having been a sharer with the Emperor of Dehly in the whole kingdom of Hindostân, and therefore of imperial dignity. The Paishwah they consider as a viceroy, or regent, with unlimited powers, and the ministers of the Paishwah as the viziers, or prime minister of other kingdoms.

At present Ram Rajah is a prisoner at large in the fort of Sattârah. He is descended from the brother of Rajah Sahoo, and the Marratta chiefs account him the proper master of the Kishgah, without which no Paishwah can be appointed; and his name is also inserted in the Paishwah's seal.

BAUJEE Row and Chemnaujee Appah were the sons of Biffonauth*. Chemnaujee Appah had one son, whose name was Sadashevah; but he has been *more commonly* called Bhaw Sahab. He was killed in the battle with the Abdaulees, but his wife still lives: her name is Pârabatty Bâee, and she has a great share in the politics of the Paishwah's court.

* This is plainly the Biffonauth Baulaujee mentioned in the above note, and confirms what is there observed.

BAUJEE ROW had three sons, viz. Bau-
laujee Pundet, vulgarly called Nannah, Ra-
gonauth Row, and Shamshair Behaudur *,
who was born of Mussammah Mastauy.

BAULAUJEE PUNDET had three sons :
Biffwâs Row, the eldest, was killed in the
battle with the Abdaulees ; the second was
Maudheverow, who governed as Paishwah
for twelve years, and died. He was an ex-
cellent chief. The third was Narrâyen Row,
who was assassinated by means of the in-
trigues of Ragonauth Row, and by the
hands of Sheikh Yusuf Gardia, Somair
Sing, &c. Mandheverow, the son of Nar-
râyen Row, a child of two years, is now
on the Musnud as Paishwah.

* He was also called Jannobah.

*Account of the Assassination of NARRAYEN
Row, and the first Rise of the Disturbances
between RAGONAUTH Row and his op-
ponents.*

MAUDHEVEROW, the elder brother of Narrâyen Row, goverend as Paishwah twelve years, and by his amiable conduct gave universal satisfaction to those under his authority. Even his uncle Ragonauth Row he took care to soothe and pacify, though at the same time he kept him a kind of prisoner at large in the castle*. But Narrâyen Row, who was then only nineteen years old, had no sooner been seated on the Musnud, than he ordered Ragonauth Row into

* By the castle he means the palace of the Paishwah at Poonah.

strict confinement *, spoke of him privately in insulting and injurious terms, and used all means to mortify and humble him.—Ragonauth Row, no longer able to bear such treatment, concerted measures with Somair Sing Jematdar and Yufuph Khan Gardie, men not of the Marratta nation, and who had been raised and patronised by former Paishwahs. As there had hitherto been no instance of treasons or conspiracies in the Marratta state, the palace of the Paishwah was not at all secured, either by watchmen, guards, or any force. Somair Sing and Yufuph Khan, therefore, with their respective corps, entered the castle on pretence of

* His confinement in Narrâyen Row's time was, if any thing, more easy, which indeed may be presumed from his negotiations with the murderers of that prince; for if it had been *strict*, in the sense here intended, such people could not have found means to concert these measures with him.

coming to demand their pay*, and surrounded the palace of Narrâyen Row; after which, entering the house, they came to the apartment where Ragonauth Row† and the young prince were together, and immediately prepared themselves to assassinate the latter. Narrâyen Row, *seeing the situation he was in*, threw himself in tears at the feet of his uncle, crying out, in the most affecting manner, “ I seek no greatness; I want no government: you are my father’s brother, and I your brother’s son; grant me but my life, and be yourself Paish-wah.” Upon this Ragonauth Row apparently said a great deal to forbid them;

* On pretence of going to roll-calling. Somair Sing and Khereg Sing were two officers that had the charge of the palace itself.

† Ragonauth Row was in the palace, but in an apartment of his own; and Narrâyen Row, on the alarm, ran thither to him.

but

but they *, not crediting *the sincerity of his commands*, proceeded to their work, and killed Narrâyen Row. They afterwards beset Ragonauth Row for two days in the castle for the four Lacks of Rupees he had engaged to give them; but at length Moorobah Pher Nevees †, a man of great distinction at Poonah, and the son of the secretary of the civil department, paid them two Lacks in ready money, out of his own private purse, and having settled the mode of payment of the rest, delivered Ragonauth Row from this dilemma. There was then a general meeting of the Marratta chiefs, to appoint a successor to Narrâyen Row; and

* Tulaujee, a khidmatdar of Narrâyen Row, was the person that killed him.

† Pher, or Phed Nevees, is the Chief Secretary of the Civil Department. The word *Phed* is a Marratta word signifying a Derbar, or Cutchery, the place where all the business of the civil department is transacted; and *Nevees* is a Persian word signifying *Secretary*.

as there was no one left of the family of Baulajee Row, except Ragonauth Row, they found themselves under a necessity, without farther consideration, of placing him upon the Musnud. Some time after this he assembled all his forces, and marched to make war on the Navaub Nizam Aly Khan. Sakharam Bauboo and Baulajee Pundot took leave of him on the march, and returned to the city of Poonah to carry on the affairs of government, while the other chiefs accompanied Ragonauth Row on his expedition. At the expiration of eight months, Gangaw Bauee, the widow of Narrâyen Row, who was pregnant at the time of her husband's death, was delivered of a son. Upon this event*,

* The writer is here mistaken in the order of events. Gangaw Bauee was not delivered till after the revolution, though, being in the third month of her pregnancy, they secured her, and took Ram Rajah out of his confinement at Sattârah, to serve as a state-engine, till her delivery should afford them another.

Sakharam

Sakharam Bauboo (who had formerly served Ragonauth Row as his dewan, and is a subtle old politician), Baulajee Pher Nevees, and others, amounting in all to twelve of the principal men in the government, consulted together; and having taken her and her child, Maudheverow, into the fort of Poorendher, which is nine cofs * distant from Poonah, with a sufficient stock of necessities, they there secured themselves. The fortress of Poorendher is seated on a rock two miles high, and is exceedingly strong. The names of these twelve chiefs, who are famous for the appellation of the Twelve Brothers, are as follow:

1. Sakharam Bauboo.
2. Baulajee Pundet, vulg. Nanâh Pher Nevees.

* It is eleven cofs distant from Poonah.

3. Mooroo.

3. Moorroobah Pher Nevees, first cousin to Baulaujee Pundet.

4. Trimbec Mâmâh, called so because he was mamoo, or uncle, by the mother's side, of Bhaw Sahab, alias Sadashevah Row, alias Sudabah.

5. Saubaujee Bhonsalah, son of Raghôjee Bhonsalah.

6. Meer Moosah Khan *, dewan to the Navaub Nizam Aly Khan.

7. Harree Pundet Phadkiah (from Phadkay, a family name).

8. Vauman Row, the brother of Gopaw Row.

9. Malhar Row Râstah, *of the cast of the Shroffs*†; he was uncle of Narrâyen Row by the mother's side.

* Called also Rakkun ud Dowlah.

† This is a mistake: he is a Bramin.

10. Bhow Row Prittee Nidhee, chief pridhaun, or vizier.

11. Nauroo Appah, the Soubahdar of the city of Poonah and its dependencies.

12. Nauroo Baubjee *, who has the superintendence of all the forts.

THESE chiefs, after consulting together, agreed in opinion, that Ragonauth Row, in the murder of his nephew, had been guilty of such an act of treachery as had not its equal in all the Marratta history; and that as there was a son of Narrâyen Row surviving †, he alone had the proper title to the Paish-

• He has the superintendence of three or four forts.— The Marrattas have hundreds of forts in their possession, which were never placed under the inspection of one officer. He is also called Nâroo Pundet.

† Here the writer has been misinformed; for this son was not born when they plotted the revolution. They consult-

Paishwahship. This point once settled, they wrote letters to the chiefs that had accompanied Ragonauth Row on his expedition; and this measure had such an effect, that most of them withdrew from him by degrees, a part retiring to their own governments, and the rest joining the standard of the son of Narrâyen Row. Ragonauth Row, on seeing the ruin that hung over him, ceased from his hostilities * against Nizam Aly Khan, and betook himself to Tukkojee Holker, Mahadajee Sendheeah, and the other chiefs who reside at their jagheers in Udgein, and the neighbouring dis-

ed the astrologers, and were assured by them that Gangaw Bauee would have a son; and their dependence on that promise was so firm, that they proceeded as they would have done if a son had actually been born.

* The fact is that he had already made peace with the Nizam, and was within five days march of the Carnatic when the news of the revolution reached his camp.

tricts,

tricts. His fortune, however, had now forsaken him, and they refused him their assistance, alleging that though they professed an absolute subjection to the authority of the Paishwah, yet as his family was now immersed in feuds and dissensions, they would by no means interfere by lending their aid to either party, but would sit neuter till the quarrel should be decided, and would then pay homage to him who should be fixed on the Musnud of the Paishwahship.

THE country of Udgein lies to the north-east of Poonah, at the distance of an hundred and thirty kerray cofs *.

RAGONAUTH Row, unable to prevail, returned from thence, had an engagement

* A kerray cofs is equal to two of the common measure.

with Trimbec Row Mâmah *, in which the latter was slain, and then went to Surat, where he solicited succours from the English. The gentlemen there being under the orders of the Governor and Council of Bombay, consulted them on the occasion, and they both determined to assist Ragonauth Row with three battalions of sepoy and a train of artillery. At that time the Marratta chiefs that were on the side of Ragonauth Row were, Manajee Phankerah †, Govenderow Kayekvaur (the brother of Fateh Sing Kayekvaur, who was with the other party), and some other chiefs of inferior

* The writer mistakes the order of the events: Ragonauth Row first conquered Trimbec, and then proceeded to Udgein.

† His name is Manajee Saindheeah; but they give him the title of Phankerah, which is equivalent to Fearnought in English.

note. Those of the other side were, Harree Pundet Phadkiah, Balwant Appah *, &c. with their quotas, making in all a body of about 25,000 horse. Both armies met on the north side the Narbadah, within thirty coss of Surat, and had a severe engagement; but the loss on both sides was about equal. When, however, letters of prohibition were received from the Governor-General and Council of Bengal, both parties ceased from hostilities, and remained inactive.— And now that Colonel John Upton has concluded a peace with the ministers of Maudheverow, the son of the deceased Narrâyen Row, the gentlemen of Bombay have remanded their troops from succouring Ragonauth Row; but Ragonauth Row, on the other hand, refuses to trust himself

* His name is Krishna Row. His father's name was Balwant.

in the Marratta countries, as he thinks his life would be in danger if he should do so. He wishes rather to go to Calcutta, or Banares; and in his last letter to the Colonel he says he will go to Europe.

Particulars relative to RAGONAUTH ROW.

RAGONAUTH ROW (who is commonly called Raghobah) is a chieftain of great eminence, and the only survivor of note in the family of Baujee Row. He formerly signalized himself by very considerable military achievements; for it was he that wrested the half of Guzerat from the hand of Daulmaujee Kayekvaur, and that afforded such important assistance to the Navaub Gauzy ud Deen Khan in the war with the Jauts,

in

in the time of Ahmed Shah. It was he, too, that marched at the head of 100,000 horse against the son of the Abdaulee Shaw, drove him from Lahore, and planted the Marratta standards as far as the shore of the Attock. The Abdaulee Shaw was then engaged in a war on the side of Khorasan; but the year following he entered Hindostan with a large army to chastise the Marrattas, at a time when the Navaub Gauzy ud Deen Khan was in the country of the Jauts, and under their protection. On receiving news of this event, the Paishwah, Baulaujee Pundet, told his son *, Ragonauth Row, that he expected he would take upon him the charge of this expedition also against the Abdaulees; to which Ragonauth Row replied, that he was not averse to it if he would grant him a

“ His brother,” it should be,

“ supply

supply of twenty Lack * of Rupees for the pay of his troops. But his cousin Sadashevah being present, observed that the Marrattas were a privileged people; that wherever they went the country and its revenue might be considered as their own; and then asked Ragonauth Row what grounds he had for so extraordinary a demand? To this Ragonauth replied by making him an offer of the commission, which Sadashevah Row accepted; and having taken the command of an army of 90,000 horse, he first moved with this force against Salaubet Jeng, the brother of the present Navaub Nizam Aly Khan. But that Prince having been reduced to great straits since the death of the late Navaub Nafir Jeng, had but a small body of horse to oppose to them; and having been surrounded by the Marrattas on all sides,

* Others say " Sixty Lack."

he was obliged to give up to them the forts of Burhaunpoor and Affair, with a country of sixty-five Lack of Rupees per annum, besides considerable sums of ready money. Thus enriched, Sadashevah Row took his way towards Hindostan *; and on his arrival in the neighbourhood of Dehly, laid claim † to the empire and the throne: but his pride was offensive to the Most High, by whose providence it happened that he was, in a short time, hemmed in between two formidable armies, that of the Abdallee Shaw attacking him in front, and that of the Navaub Shujaa ud Dowlah and the Rohillas falling at the same time upon his rear. Here ensued that famous battle, of which those who were eye-witnesses report

* Meaning from the Decan to Hindostan proper.

† He did not pretend to sit on the throne himself, but set up Javân-bacht.

that it was the greatest ever fought in Hindostan : for the Marrattas being beset with enemies in front and rear, saw no possibility of flight, and therefore resolved to sell their lives as dear as they could. Eighty Marratta chiefs that rode on elephants were killed on the spot: but concerning Sadashevah Row himself there are different accounts, some asserting that he was killed in the engagement, and others as confidently affirming that he escaped alone from the field of battle, and that having reached Poonah, disguised as a private soldier, he waited privately on Baulatjee Row, who, in wrath for what had happened, ordered him secretly to prison in the fort of Poorendher; and there, say they, he lives to this day: and yet it is pretended that this is so carefully concealed, that Pârabatty Bauee, his wife, who is still living at Poonah, and even bears a part in the councils of the Marratta chiefs, knows
nothing

nothing of the matter ; which surely gives this story a great air of improbability ; for how can it be credited that so considerable a man should thus be shut up in prison, and the circumstances not transpire ?

AFTER these events Malhâr Row marched to the side of Hindostan, and fixed his quarters a long time at Kaulpee, whence he afterwards moved to Korajehanabad, to succour Shujaa ud Dowlah ; but General Carnac engaged him there, and gave him a total defeat. Malhâr Row is since dead, and has been succeeded by his son Tukkojee Holker, and his wife Ahaleeah Bauee, in the possession of the Soobah of Endour, which was his jageer. They have 50,000 horse at their command, and are of the Dhanker cast.

THE next army the Marrattas sent into Hindostan was that commanded by Mehdejee Sendheeah and Beesaujee Pundit, who placed Shah Aulum upon the throne of Dehly; a great subject of boasting to the Marrattas, who say the Emperor of Hindostan owes his kingdom entirely to them. But it is well known, that when Colonel Champion marched to Mehendee Ghaut, after his success against the Rohillas, he engaged this very Sendheeah, and put him and the whole Marratta army to flight; so that having crossed the Ganges and Jumna with great precipitation, they have never from that time ventured over either of those rivers again. At present, indeed, Ragonauth Row's revolution has produced such dispersion among the Marratta chiefs, and thrown their affairs into such confusion, that Rajah Himmud Behauder, Rajah Dhataneeah, the Rajah of Gohud, and
 others,

others, have united to take advantage of this crisis, and now collect the revenues of all the countries between Kaulpee and Narwer. The Marratta chiefs, however, meditate an invasion into those parts, whenever matters shall be perfectly settled in relation to Ragonauth Row.

of

Of the PRODUCTIONS and PECULIARITIES of the MARRATTA Country.

THE kinds of grain chiefly produced in this country are *javâr*, *bâjerâ**, &c. Rice grows in the Kokun Province†, and is also brought from the Soobah of Khandaisse; it is sold for ten or twelve Seer for a Rupee,

* These are different kinds of pulse.

† The Kokun rice is like that commonly used in Bengal, and is indeed generally sold at 12 or 13 Seer for a Rupee; but the Khandaisse rice, called in Hindostany *pattny chauvel*, which is the only species brought from that province, is generally used by the higher ranks of people, and is seldom at a lower price than 6 or 7 Seer per Rupee. It is a long and small grained rice, like that used for pillows by Mussulmans of high rank on the Coromandel coast.

and

and wheat flour, also, bears the same price. Grain is in general very dear, and there is but little trade in other commodities. Silk is brought hither from Bengal. Of linen manufactures there is abundance; but they are not to be compared with those of Bengal. Pearls are here a great article of merchandize; they are brought from Mocho and Juddah. The fruits of the country are grapes, pomegranates, water-melons, mangoes, and pears.

Of manufactures, here are only some of white cloth, chintz, Burhaunpeer turbants, &c.; but Europe goods, such as broad cloths, &c. and silk, opium, and Bengal cloths, are imported hither from Bombay, and dispersed on all sides as far as Dehly.

EXCELLENT

EXCELLENT horses * are to be had here in great abundance, but the market price is high. In every province, and in every place dependent on the Marrattas, there are stables and herds † of horses; and in most places there are herds the property of the Paishwah. The principal men also have

* The horses most esteemed by the Marrattas are those bred on the banks of the river Bheema, which runs into the Krishna, about thirty coss west of Bidder, in the province of Bhaulky. They are of a middling size and strong, but are, at the same time, a very handsome breed, generally of a dark bay with black legs, and are called, from the place which produces them, Bheemertedy horses. Some of them bear a price as high as 5000 Rupees upon the market. Mares are commonly the dearest.

† These herds are called, in the Marratta language, Jhundy, and are composed of the horses of several individuals, who send them to feed on the open plains as long as they have no immediate occasion for them. But those that are the property of the Paishwah are called, as well as the places where they are kept, Pangah.

all herds of horses on their respective jaegers, and inlist horsemen, who serve on them in time of war, of whom the bodies of horse called Bargeer are composed. Accompanied by these the chiefs offer their services to government; and each of them has from a thousand to two thousand horses of his own. In a word, stout men and good horses are the chief boast of this country: besides these it has little to show but rocky hills and stony ground. The soil, indeed, in some places, is black, which creates an excessive quantity of mud in the rainy season, and the roads at that time are rendered also in most parts impassable by the torrents that come down from the hills.

The city of Poonah has nothing extraordinary to recommend it: it is about three or four coss in circuit; but there are no gardens to be seen here like those of Bengal or

Banares *, and the houses of the principal people are like the houses of Mahaujins.— Few of them have any extent either of building or of ground, and fewer still are adorned with courts, parterres, rivulets, or fountains. The inhabitants are, nevertheless, most of them wealthy, and merchants, and the best part of the offices and employments are held by Brahmans.

* There are, it seems, a few gardens to the east and to the south of Poonah. Among the latter, that of Mooroo-phernevees is the best; but even that has few or none of the ornaments here mentioned. On the north and west of the city runs a small river called the Moolamootha, but it is full of rocks, and not navigable. Narrâyen Row began to build a bridge over this river, which was intended to be open during the rains, and shut during the hot months, in order to preserve the water for the use of the town; but he was killed before it was finished, and it has not since been carried on. This idea was suggested by a dreadful season of drought, which happened under his reign, during which a cudgerree pot of water was at one time sold in Poonah for half a Rupee. This excessive scarcity, however, did not continue above ten or fifteen days.

As to beauty and complexion, the people of this country resemble those of Punjaub*; few are to be seen of a very dark colour. The women of all ranks, both rich and poor, go unveiled; and those of distinction go in palankeens without curtains. The wives of soldiers ride about on horseback. Curtain-selling † is very common in this country.

NANY Brahmans ‡ sell their own daugh-

* From other accounts it should appear, that the people of Punjaub are of a very different feature and make from the Marrattas; and that there are more people of a dark colour among the latter than would be understood from this description of them.

† By this he means prostitution.

‡ A Marratta Brahman to whom this was read discovered great indignation at this assertion, and denied that they ever sell their own daughters, or bring up girls for sale, though he acknowledged it was not unusual among the inferior casts.

ters and girls that they have brought up, for a great price.

OTHER casts*, besides Brahmans, bring up fowls in their houses, and eat the eggs; but the Brahmans eat neither flesh nor fish.

Cows are not allowed to be killed in any of the countries dependent on the Marrattas. Mussulmans are here but few in number, and the influence of Islam at a low ebb.— But idolatry flourishes, and here are idol temples in abundance.

* The fact is, that not only the Brahmans abstain from fish and flesh, but all the different divisions of the Vies, or Banian cast, are equally abstemious, while the Chettri and Sudder indulge in both.

Of the CUSTOMS and MANNERS of the
MARRATTAS.

SOME of the Marratta customs appeared excellent to me. One was, the good understanding and union that has in general subsisted among their chiefs, in so much that no instance of treachery had ever occurred among them till Ragonauth Row made himself infamous on that account. Another was, the attention and respect paid by the Paishwah, and all the great men, to people of the military profession; so that in the public derbar the Paishwah is used to receive the compliments of every single jammatdar of horse, himself standing till nine o'clock in the morning, and embracing them

them by turns *. At taking leave, also, he gives them beetle standing: and whoever comes to wait upon him, whether men of rank or otherwise, he receives † their salams, or embraces them standing.

* According to the present custom distinctions are made in this matter, which were not formerly observed; for the Paishwahs used to embrace all that came without discrimination, till advantage was taken of this custom by Bapujee Naik, who having a grudge at Sadoosheeah Bhow (commonly called Bhow Saheb), at the time that he held the office of first minister to the fourth Paishwah Balaujee Row, (called also Nanah Saheb), attempted to stab him with his cuttar when he went to embrace him. From that time a regulation has taken place, according to which none but people of distinction, and they unarmed, are permitted to embrace the Paishwah, or others of his family.

† This, it should seem, is too generally expressed; but the custom did, and does still subsist on one particular occasion, to wit, on the day on which the army marches on any expedition, the Paishwah then stands at the door of his tent, and, after delivering the golden standard to the General who has been appointed to the command, receives in that posture the compliments of all the troops of every rank and denomination.

ANOTHER

ANOTHER ordinance current among them is, that if an eminent chieftain, who commands even an hundred thousand horse, be sent into some other country with his forces, and happens there to be guilty of some offence, in consequence of which he receives a summons from the Paishwah, far from thinking of resistance, he instantly obeys, and repairs to the presence in person with all expedition. The Paishwah then pardons him if the offence be small; if otherwise, he is imprisoned for some months, or kept in a state of disgrace, till it is thought proper to admit him again to favour.

A THIRD is, that if an eminent chief goes upon an expedition which subjects him to great expences, such as his own jageer is not sufficient to supply, and he is obliged on that account to run in debt to the Mohajins, though the sum should amount to even ten

or

or twelve Lack, it is all freely allowed him; and though the government have demands upon him to the amount of Lacks of Rupees, yet if, in such circumstances, he pleads the insufficiency of his means to discharge those arrears, he is excused without hesitation, nor has he any thing to apprehend from being called to account by the Dewan, the Khansaman, or other state officers. The chiefs are all their own masters, and expend * what sums they please; so that a general satisfaction prevails among

* This must be understood with some limitation. They do, indeed, lavish often great sums when on service, and that not merely on the soldiery, but on feasts given to Brahmans, presents to singers, dancers, &c.; and on their return these sums are generally allowed them under the head of *dherrem*, or charitable disbursements. But they are so far from being without any check in their expences, that the officer named the *Karkun*, is sent with each chieftain expressly for that purpose.

them,

them, and they are always ready at a call with their quota of troops, and march with alacrity upon whatever service they are ordered to undertake. At present Sak-haram Baboo causes great discontents among the chiefs, by canvassing their accounts, and making demands on the Jageerdars, in a manner very different from the usage of former Paishwahs; hence numbers are disaffected, and time must discover what it is that Providence designs to bring about by that means.

ANOTHER custom is, that when one of their chiefs that held employments, or jaggers, &c. dies, his son, though of inferior abilities, or an infant, succeeds * immediately

* This is also liable to some exceptions; for, though great attention is paid to the claims of representatives of great families, when those representatives are themselves

diately to the employment, the business of which is conducted by deputy till he becomes of age, and the monthly stipend, or jagcer, &c. is given to his family and relations. Nor are the effects of deceased persons ever seized and appropriated by government, in the manner that has been practised under the Emperors of Hindostan.

To the south-west of Poonah, at the distance of fifty coss, is the fort of Sattarah.

BOMBAY is about fifty coss distant due west.

men of merit and ability, yet when it happens otherwise, the jagcers and employments are at length usually taken from them, and given to persons from whom the state has better expectations.

SURAT

SURAT and **Guzerat** are to the north-west about 130 coss distant.

AURUNGABAD stands east of **Poonah** about seventy coss.

BOMBAY, **Salfet**, **Bassein**, &c. stand on the shore of the salt sea towards the west.

AND the country of **Kokun**, which belongs to the **Marrattas**, lies south-west of **Poonah**.

Kokun is a fine country, and produces rice and such things in abundance, with which it supplies **Poonah**. The **Paishwah** and the other chiefs are mostly **Kokun Brahmins**. This province is called a **Soobah**. The **Brahmins** of **Poonah** may be divided into two sorts; the **Déy Brahmins**, who are

those of Aurungabad and those parts: the other, those of Kokun.

To the south and east are also many countries under the government of the Marrattas; extending from the parts adjacent to *Poonah* to the boundaries of the *Carnatic* *, and

Rameser

* The *Carnatic* must by no means be understood here in the confined sense in which the English receive it. The country governed by Mohammed Aly Khan is only a part of the *Carnatic* properly so called, and should always be termed the *Carnatic Paucen Ghaut*, i. e. "that *Carnatic* which is below the passes." In the name *Carnatic*, standing singly, is to be comprehended all the countries lying south of Merch and Bidder, which composed the ancient kingdom of Viziapoor. In fact the name of *Carnatic Paucen Ghaut* appears to have been given to Mohammed Aly Khan's country by the Moors; for the Marrattas allow that appellation to a very small part of it, and denominate the whole Soobah of Arcot *Dravid-des*, while the Malabars, natives of the country, call it *Soromandelam*, from whence our *Coromandel*.

What

Ramefer (which is a place of worship of the Hindoos, as famous as that of Kaly, at 300 coss distance from Poonah), and *Panalab*, a jageer of the Bhonslahs, and to the boundary of Nellore, &c. the country of Heider Naig.

To the east and north are situated the Serkar of Asair, Burhaunpoor, and the Soobah of Khandaisle, at the distance of eighty coss from Poonah.

AND to the north and west are the half of the country of Guzerat, the Pergunnah of *Broanch*, &c. which are in the possession of the Marratta Paishwah.

What he says here with respect to the extent of the Marratta dominions southward, applies only to the possession they once had of the country of Tanjore, and the tribute they collected from the Tondemans.

BESIDES

BESIDES all these countries, the Pergunnah of Bhêlâ, the Soobah of Endour*, the Soobah of Udgein, the Pergunnah of Sêronje, the Soobah of Kalpy†, were all made over to the Marrattas in jagêr, by Gauzy ud Deen Khaun, in consideration of the support and assistance afforded him by the Marratta forces, and they still remain in their possession. The above Mahals are included in the jagêers of Tukkojê Holker and Sendheeah; that is to say, there are about 50,000 or 60,000 horse appointed on the side of Hindostan, which these two chiefs pay out of the produce of these coun-

* Endour is a Pergunnah.

† Kalpy is not a Soobah, but a Pergunnah. To these must be added the Pergunnah of Dhar; the fort of which, bearing the same name, is very famous for its strength, and is said to have been built by the celebrated Rajah Bhoj, who made it his capital. It is situated at the distance of about twenty-four Bengal cois from the city of Udgein.

tries,

tries, and transmit the balance to the Paishwah.

The actual revenue derived from all the countries dependent on the Marrattas is about twelve Crore, from which when we deduct the jageers, and the expence of the troops stationed on the side of Hindostan proper, there will remain about five Crore at the disposal of the Paishwah; and out of this he has to pay all those troops who receive their allowances in ready money, and to defray the charges of the forts, which are, large and small, in number about seven hundred: so that there is never a balance of so much as one Crore of Rupees in ready money remaining in the treasury of the Paishwah *.

This, it seems, is true at present; but Maudheverow, it is said, had two Crore of Rupees in his treasury at the

time

THE full number of the troops is about two hundred thousand horse and foot; but, including the garrisons of the forts and other places, we may reckon it four hundred thousand.

THE Marrattas are always at war with Heider Naig, or the Navaub Nizam Aly Khan, or others. Their country is never in perfect tranquillity, and hence it is exceeding desolate and waste.

THEY are at present at peace with the Navaub Nizam Aly Khan Behauder, but their country is in much confusion on account of their discontents with Ragonauth Row; advantage of which has been taken

time of his death, most of which fell afterwards into the hands of Ragonauth Row, and was dissipated by him on his accession to the government, and his expedition towards the Carnatic.

by.

by the Zemindars of the hills on every side, and by Heider Naig. On the side of Hindostan the Gofayn Rajah Himmud Behander, and the Rajah of Gohud, &c. have seized the Soobah of Kalpy*, &c. and the Serkar of Gualier†; and Heider Naig has also possessed himself of some of their countries on his side; but as soon as they can promise themselves security with respect to Ragonauth Row, their armies will issue forth on every side.

* It ought to be written " the Pergunnah of Kalpy." Rajah Himmud Behander did indeed take Kalpy, in the time and under the orders of Shujaa ud Dowlah, but was soon driven out of it again by the Marratta forces, under the command of Vitthel Sivadeo, Nauroo Sunker, Govind Pundet, &c.

† The Rajah of Gohud got possession of the open country, and a few mud forts in the Serkar of Gualier, but was never able to get possession of the fort of that name, till the English took it from him.

VOYAGES AND TRAVELS, &c.

CÆSAR FREDERICKE TO THE READER.

I HAVING (gentle Reader) for the space of eighteen years continually coasted and travelled all the East Indies, and other countries beyond the Indies, wherein I have had both good and ill success in my travels: and having seen and understood many things worthy the noting, and to be known to all the world, the which were never as yet written of any: I thought it good (seeing the Almighty had given me grace, after so long perils in passing such a long voyage to return into my own country, and the noble city of Venice), I say, I thought it good,

as briefly as I could, to write and set forth this voyage made by me, with the marvelous things I had seen in my travels in the Indies. The mighty princes that govern those countries, their religion and faith that they have, the rites and customs which they use and live by, of the divers success that happened unto me, and how many of these countries are abounding with spices, drugs and jewels, giving also profitable advertisements to all those that have a desire to make such a voyage. And because that the whole world may more commodiously rejoice at this my travel, I have caused it to be printed in this order: and now I present it unto you (gentle and loving Readers), to whom for the varieties of things herein contained, I hope that it shall be with great delight received. And thus God of his goodness keep you.

*A VOYAGE to the EAST INDIES,
and beyond the INDIES, &c.*

IN the year of our Lord God, 1563, I
Cæsar Fredericke being in Venice, and very
desirous to see the east parts of the world,
shipped myself in a ship called the *Gradarge*
of Venice, with certain merchandise, go-
verned by M. Jacomo Vetica, which was
bound to Cyprus, with his ship, with
whom I went: and when we were arrived
in Cyprus, I left that ship, and went in a
lesser to Tripoly in Syria, where I stayed a
while. Afterward I took my journey to
Aleppo, and there I acquainted myself with
merchants of Armenia, and the Moors,
that were merchants, and consorted to go
with them to Ormus, and we departed from
Aleppo,

Aleppo, and in two days journey and a half we came to a city called Bir.

Of the CITY called BIR.

BIR is a small city very scarce of all manner of victuals, and near unto the walls of the city runneth the river of Euphrates. In this city the merchants divide themselves into companies, according to their merchandise that they have, and either buy or make a boat to carry them and their goods to Babylon down the river Euphrates, with charge of a master and mariners to conduct the boat in the voyage: these boats are in a manner flat-bottomed, yet they are very strong: and for all that they are so strong they will serve but for one voyage. They are made according to the shallowness of the river, because that the river is in many places full of great stones, which greatly hinder

hinder and trouble those that go down the river. These boats serve but for one voyage down the river unto a village called Feluchia, because it is impossible to bring them up the river again. At Feluchia the merchants pull their boats in pieces, or else sell them for a very small price, for that at Bir they cost the merchants forty or fifty chequins a piece, and they sell them at Feluchia for seven or eight chequins a piece, because that when the merchants return from Babylon back again, if they have merchandise or goods that oweth custom, then they make their return in forty days through the wilderness, passing that way with a great deal lesser charges than the other way. And if they have not merchandise that oweth custom, then they go by the way of Mosul, where it costeth them great charges both the Caroyan and company. From Bir, where the merchants embark

embark themselves to Feluchia, over against
 Babylon, if the river have good store of
 water, they shall make their voyage in fif-
 teen or eighteen days down the river, and if
 the water be low, and it hath not rained,
 then it is much trouble, and it will be forty
 or fifty days journey down, because that
 when the barks strike on the stones that be
 in the river, then they must unload them,
 which is great trouble, and then load them
 again when they have mended them: there-
 fore it is not necessary, neither do the
 merchants go with one boat alone, but
 with two or three, that if one boat split and
 be lost with striking on the shoal, they may
 have another ready to take in their goods
 until such time as they have mended the
 broken boat, and if they draw the broken
 boat on land to mend her, it is hard to de-
 fend her in the night from the multitude of
 Arabians that will come down there to rob
 you

you in the rivers every night, when you make fast your boat to the bankside, you must keep good watch against the Arabians which are thieves in number like to ants, yet when they come to rob, they will not kill, but steal and run away. Barquebuzes are very good weapons against them, for that they stand greatly in fear of the shot. And as you pass the river Euphrates, from Bir to Feluchia there are certain places which you must pass by, where you pay custom certain medines upon a bale, which custom is belonging to the son of Aborise, King of the Arabians and of the Desert, who hath certain cities and villages on the river Euphrates.

FELUCHIA *and* BABYLON.

FELUCHIA is a village where they that come from Bir do embark themselves, and
 unload

unload their goods, and it is distant from Babylon a days journey and an half by land: Babylon is no great city, but it is very populous, and of great trade of strangers, because it is a great thoroughfare for Persia, Turkia, and Arabia: and very oftentimes there go out from thence caravans into divers countries; and the city is very copious of victuals, which come out of Armenia, down the river of Tygris, on certain zattares or raifes made of blown hides or skins called vitry. This river Tygris doth wash the walls of the city. These raifes are bound fast together, and then they lay boards on the afore said blown skins, and on the boards they load the commodities, and so come they to Babylon, where they unload them; and being unloaden, they let out the wind out of the skins, and load them on camels to make another voyage. This city of Babylon is situate in the kingdom

of Persia, but now governed by the Turks. On the other side of the river towards Arabia, over against the city, there is a fair-place, or town, and in it a fair (*bazarro*) for merchants, with very many lodgings, where the greatest part of the merchants, strangers which come to Babylon, do lie with their merchandise. The passing over Tygris from Babylon to this borough is by a long bridge made of boats chained together with great chains: provided, that when the river waxeth great with the abundance of rain that falleth, then they open the bridge in the middle, where the one half of the bridge falleth to the walls of Babylon, and the other to the brinks of this borough, on the other side of the river: and as long as the bridge is open, they pass the river in small boats with great danger, because of the smallness of the boats and the overloading of them, that with the fierceness of the stream

stream they be overthrown, or else the stream doth carry them away, so that by this means many people are lost and drowned: this thing by proof I have many times seen.

Of the Tower of BABYLON.

THE tower of Nimrod or Babel is situate on that side of Tygris that Arabia is, and in a very great plain, distant from Babylon seven or eight miles: which tower is ruined on every side, and with the falling of it there is made a great mountain: so that it hath no form at all; yet there is a great part of it standing, which is compassed and almost covered with the aforefaid fallings: this tower was builded and made of four square bricks, which bricks were made of earth, and dried in the sun in manner and form following: first they laid a lay of bricks, then a mat made of canes, square

as the bricks, and instead of lime, they daubed it with earth; these mats of canes are at this time so strong, that it is a thing wonderful to behold, being of such great antiquity; I have gone round about it, and have not found any place where there hath been any door or entrance: it may be in my judgement in circuit about a mile, and rather less than more.

THIS tower, in effect, is contrary to all other things which are seen afar off, for they seem but small, and the more near a man cometh to them the bigger they be; but this tower afar off seemeth a very great thing, and the nearer you come to it the lesser.— My judgement and reason of this is, that because the tower is set in a very great plain, and nothing more about it to make any shew saving the ruins of it which it hath made round about it, and for this respect descrying

descrying it afar off, that piece of the tower which yet standeth, with the mountain that is made of the substance that hath fallen from it, maketh a greater shew than you shall find coming near to it.

BABYLON and BASORA.

FROM Babylon I departed to Basora, shipping myself in one of the barks that use to go in the river Tygris from Babylon to Basora, and from Basora to Babylon; which barks are made after the manner of *jusks* or *gallies*, with a speron and a covered poop: they have no pump in them because of the great abundance of pitch which they have to pitch them withall: which pitch they have in abundance two days journey from Babylon. Near unto the river Euphrates, there is a city called Heit, near unto which city there is a great plain full of pitch, very marvellous to behold, and a thing almost incredible,

credible, that out of a hole in the earth, which continually throweth out pitch into the air with continual smoke, the pitch is thrown with such force, that being hot it falleth like as it were sprinkled over all the plain, in such abundance that the plain is always full of pitch: the Moors and the Arabians of that place say, that the hole is the mouth of hell; and, in truth, it is a thing very notable to be marked: by this pitch the whole people have great benefit to pitch their barks, which barks they call Daneck and Saffin. When the river Tygris is well replenished with water, you may pass from Babylon to Basora in eight or nine days, and sometimes more and sometimes less: we were half so much more, which is fourteen or fifteen days, because the waters were low: they may sail day and night, and there are some places in this way where you pay so many medines on a bale:

bale: if the waters be low, it is eighteen days journey.

BASORA.

BASORA is a city of the Arabians, which of old time was governed by those Arabians called Zizarij, but now it is governed by the Great Turk, where he keepeth an army to his great charges.

THE Arabians called Zizarij have the possession of a great country, and cannot be overcome by the Turks, because that the sea hath divided their country into an island by channels with the ebbing and flowing of the sea, and for that cause the Turks cannot bring an army against them, neither by sea nor by land; and another reason is, the inhabitants of that island are very strong and warlike men. A day's journey before you come to Basora, you shall have a little castle

or

or fort, which is set on that point of the
 land where the rivers of Euphrates and
 Tygris meet together, and the castle is cal-
 led Corna; at this point, the two rivers
 make a monstrous great river that runneth
 into the sea, which is called the Gulf of
 Persia, which is towards the south: Basora
 is distant from the sea fifeteen miles, and it
 is a city of great trade of spices and drugs
 which come from Ormus. Also there is a
 store of corn, rice, and dates, which the
 country doth yield. I shipped myself in
 Basora to go for Ormus, and so we sailed
 through the Persian sea six hundred miles,
 which is the distance from Basora to Ormus,
 and we sailed in small ships made of boards,
 bound together with small cords or ropes,
 and instead of caulking they lay between
 every board certain straw which they have,
 and so they sew board and board together,
 with the straw between, where there cometh

meth through much water, and they are very dangerous. Departing from Basora we passed 200 miles with the sea on our right hand, along the Gulf, until at length we arrived at an island called Carichij, from whence we sailed to Ormus in sight of the Persian shore on the left side, and on the right side towards Arabia we discovered infinite islands.

ORMUS.

ORMUS is an island in circuit five and twenty or thirty miles, and it is the barrenest and most dry land in all the world, because that in it there is nothing to be had but salt-water and wood; all other things necessary for man's life are brought out of Persia twelve miles off, and out of other islands near thereunto adjoining, in such abundance and quantity, that the city is

K

always

always replenished with all manner of store: there is standing near unto the water side a very fair castle, in which the Captain of the King of Portugal is always resident with a good band of Portugals, and before this castle is a very fair prospect: in the city dwell the married men, soldiers and merchants of every nation, amongst whom there are Moors and Gentiles. In this city there is a very great trade for all sorts of spices, drugs, silk, cloth of silk, brocades, and divers other sorts of merchandise come out of Persia: and amongst all other trades of merchandise the trade of horses is very great here, which they carry into the Indies. This island hath a Moor king of the race of Persians, who is created and made king by the Captain of the Castle, in the name of the King of Portugal. At the creation of this king I was there, and saw the ceremonies that they use in it, which are as followeth.

followeth. The old king being dead, the Captain of the Portugals chuseth another of the blood royal, and maketh this election in the castle with great ceremonies, and when he is elected, the Captain sweareth him to be true and faithful to the King of Portugal, as his Lord and Governor, and then he giveth the scepter regal. After this, with great feasting and pomp, and with great company, he is brought into the royal palace in the city. This king keepeth a good train, and hath sufficient revenues to maintain himself without troubling of any, because the Captain of the Castle doth maintain and defend his right, and when that the Captain and he ride together, he is honoured as a king; yet he cannot ride abroad with his train without the consent of the Captain first had: it becometh him to do this, and it is necessary because of the great trade that is in the city.

Their proper language is the Persian tongue. There I shipped myself to go for Goa, a city in the Indies, in a ship that had four-score horses in her. This is to advertise those merehants that go from Ormus to Goa, to ship themselves in those ships that carry horses, because every ship that carry twenty horses or upwards is privileged, that all the merchandise whatsoever they carry shall pay no custom; whereas the ships that carry no horses are bound to pay eight per cent. of all the goods they bring,

GOA, DIV, and CAMBAIA.

GOA is the principal city that the Portugals have in the Indies, where is resident the Viceroy with his court and ministers of the King of Portugal. From Ormus to Goa is nine hundred fourscore and ten miles distance, in which passage the first city that
you

you come to in the Indies is called Diu; and is situated in a little island in the kingdom of Cambaia, which is the greatest strength that the Portugals have in all the Indies; yet a small city, but of great trade, because there they load very many great ships for the straights of Mecca and Ormus with merchandise, and these ships belong to the Moors and Christians, but the Moors cannot trade, neither sail into those seas, without the licence of the Viceroy of the King of Portugal, otherwise they are taken, and make good prizes. The merchandise that they load these ships with all cometh from Cambaietta, a port in the kingdom of Cambaia, which they bring from thence in small barks, because there can no great ships come thither, by reason of the shallowness of the water thereabouts, and these shoals are an hundred or fourscore miles about in a straight or gulf, which they call Macareo, which

which is as much as to say, a race of a tide, because the waters there run out of that place without measure; so that there is no place like to it, unless it be in the kingdom of Pegu, where there is another Macareo, where the waters run out with more force than these do. The principal city in Cambaia is called Amadauar; it is a day's journey and a half from Cambaietta; it is a very great city and very populous, and for a city of the Gentiles it is very well made, and builded with fair houses and large streets, with a fair-place in it with many ships, and in shew like to Cairo, but not so great: also Cambaietta is situate on the sea side, and is a very fair city. The time that I was there, the city was in great calamity and scarceness, so that I have seen the men of the country that were Gentiles take their children, their sons, and their daughters, and have desired the Portugals

to

to buy them, and I have seen them sold for eight or ten laries a piece, which may be of our money X. S. or XIII. IV. d. For all this, if I had not seen it, I could not have believed that there should be such a trade at Cambaietta as there is : for in the time of every new moon and every full moon, the small barks (innumerable) come in and out, for at those times of the moon the tides and waters are higher than at other times they be. These barks are laden with all sorts of spices, with silk of China, with sandals, with elephants teeth, velvets of Vercini, great quantity of pannina, which cometh from Mecca ; chickinos, which be pieces of gold worth seven shillings a piece sterling, with money, and with divers sorts of other merchandise. Also these barks lade out, as it were, an infinite quantity of cloth made of bumbast of all sorts, as white stamped and painted, with great quantity

tity of indigo, dried ginger, and conserued
 myrabolans dry and candied, borafo in paffe,
 great ftore of fugar, great quantity of cot-
 ton, abundance of opium, affafoetida,
 puchio, with many other forts of drugs;
 turbants made in Diu, great ftones like to
 cornelians, granats, agates, diafpry, cal-
 cidonij, hematift, and fome kind of natural
 diamonds. There is in the city of Cam-
 baietta an order. but no man is bound to
 keep it, but they that will; but all the
 Portugal merchants keep it, which is this:
 there are in this city certain brokers, who
 are Gentiles and of great authority, and
 have every one of them fifteen or twenty
 fervants, and the merchants that ufe that
 country have their brokers, with which
 they be ferved: and they that have not
 been there are informed by their friends of
 the order, and of what broker they fhall
 be ferved. Now every fifteen days (as
 above

above said) that the fleet of small ships entereth into the port, the brokers come to the water side, and these merchants; as soon as they are come on land, do give the cargason of all their goods to that broker that they will have to do their business for them, with the marks of all the fardles and packs they have: and the merchant having taken on land all his furniture for his house, because it is needful that the merchants that trade to the Indies carry provision of household with them, because that in every place where they come they must have a new house, the broker that hath received his cargason, commandeth his servants to carry the merchants furniture for his house home, and load it on some cart, and carry it into the city, where the brokers have divers empty houses, meet for the lodging of merchants, furnished only with bed-head, tables, chairs, and empty jarrs for

L.

water:

water: then the broker saith to the merchant, "Go and repose yourself, and take your rest in the city." The broker tarrieth at the water side with the cargason, and causeth all his goods to be discharged out of the ship, and payeth the custom, and causeth it to be brought into the house where the merchant lieth, the merchant not knowing any thing thereof, neither custom nor charges. These goods being brought to this pass into the house of the merchant, the broker demandeth of the merchant if he hath any desire to sell his goods or merhandise, at the prices that such wares are worth at that present time; and if he hath a desire to sell his goods presently, then at that instant the broker selleth them away. After this the broker saith to the merchant, you have so much of every sort of merchandise neat and clear of every charge, and so much ready money.

And

And if the merchant will employ his money in other commodities, then the broker telleth him that such and such commodities will cost so much, put aboard without any manner of charges. The merchant understanding the effect, maketh his account; and if he think to buy or sell at the prices current, he giveth order to take his merchandise away: and if he hath commodity for 20,000 duckets, all shall be bartered or sold away in fifteen days without any care or trouble: and when as the merchant thinketh that he cannot sell his goods at the price current, he may tarry as long as he will, but they cannot be sold by any man but by that broker that hath taken them on land and paid the custom; and perchance tarrying sometimes for sale of their commodity they make good profit, and sometimes loss: but those merchandise that come not ordinarily every fifteen days, in tarrying

for the sale of them there is great profit. The barks that lade in Cambaietta go for Diu, to lade the ships that go from thence for the streights of Mecca and Ormus, and some go to Chaul and Goa: and these ships be very well appointed, or else are guarded with the armada of the Portugals, for there are many corsairs or pirates which go cour-
 sing along that coast, robbing and spoiling; and for fear of these thieves there is no safe sailing in those seas, but with ships very well appointed and armed, or else with the fleet of the Portugals, as is afore said. In fine, the kingdom of Cambaia is a place of great trade, and hath much doings and traffick with all men, although hitherto it hath been in the hands of tyrants, because that at seventy-five years of age the true king being at the assault of Diu, was there slain; whose name was Sultan Badu. At that time four or five captains of the army divided the

the kingdom amongst themselves; and every one of them shewed in his country what tyranny he could: but twelve years ago the Great Mogol, a Moor king of Agra and Delly, forty days journey within the land of Amadauar, became the governor of all the kingdom of Cambaia without any resistance, because he being of great power and force, devising which way to enter the land with his people, there was not any man that would make him any resistance; although they were tyrants and a beastly people, they were soon brought to obedience. During the time I dwelt in Cambaietta, I saw very marvellous things; there were an infinite number of artificers that made bracelets called manij, or bracelets of elephants teeth, of divers colours, for the women of the Gentiles, which have their arms full decked with them. And in this occupation there are spent every year many thousands of crowns:

crowns: the reason whereof is this, that when there dieth any whatsoever of their kindred, then, in sign and token of mourning and sorrow, they break all their bracelets from their arms, and presently they go and buy new again, because that they had rather be without their meat than without their bracelets.

DAMAN, BASAN, and TANA.

HAVING passed Diu, I came to the second city that the Portugals have, called Damam, situate in the territory of Cambala, distant from Diu an hundred and twenty miles: it is no town of merchandise, save rice and corn; and hath many villages under it, where, in time of peace, the Portugals take their pleasure, but in time of war the enemies have their spoil of them; in such wise that the Portugals have little bene-

fit

fit by them. Next unto Daman you shall have Bafan, which is a filthy place in respect of Daman: in this place is rice, corn, and timber to make ships and galleys. And at a small distance beyond Bafan is a little island called Tana, a place very populous with Portugals, Moors and Gentiles: these have nothing but rice; there are many makers of armefin, and weavers of girdles of wool and bumbast, black and red, like to Moockaries.

*Of the CITIES of CHAUL, and of the
PALMER TREE.*

BEYOND this island you shall find Chaul in the firm land; and there are two cities, one of the Portugals and the other of the Moors: that city which the Portugals have is situate lower than the other, and governeth the mouth of the harbour, and is very
strongly

strongly walled: and as it were a mile and an half distant from this is the city of the Moors, governed by the King Zamallucco. In the time of war there cannot any great ship come to the city of the Moors, because the Portugals with their ordnance will sink them, for that they must per force pass by the castles of the Portugals: both the cities are ports of the sea, and are great cities, and have unto them great traffick and trade of merchandise, of all sorts of spices, drugs, filk, cloth of filk, sandals, marseine, versine, porcelane of China, velvets and scarlets that come from Portugal and from Mecca, with many other sorts of merchandise. There come every year from Cochin and from Cananor ten or fifteen great ships laden with great nuts cured, and with sugar made of the self-same nuts called Giagran: the tree whereon these nuts do grow is called the Palmer tree; and throughout all the

the Indies, and especially from this place to Goa, there is great abundance of them, and it is like the date tree. In the whole world there is not a tree more profitable and of more goodness than this tree is, neither do men reap so much benefit of any other tree than they do of this; there is not any part of it but serveth for some use, and none of it is worthy to be burnt.—

With the timber of this tree they make ships, without the mixture of any other tree, and with the leaves thereof they make sails, and with the fruit thereof, which be a kind of nuts, they make wine, and of the wine they make sugar and placetto, which wine they gather in the spring of the year: out of the middle of the tree where continually there goeth or runneth out white liquor like unto water, in that time of the year they put a vessel under every tree, and every evening and morning they take it away full, and

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then

then distilling it with fire, it makes a very strong liquor; and then they put it into butts, with a quantity of zibibbo, white or black, and in a short time it is made a perfect wine. After this they make of the nuts great store of oil: of the tree they make a great quantity of boards and quarters for buildings. Of the bark of this tree they make cables, ropes and other furniture for ships, and, as they say, these ropes be better than they that are made of hemp. They make of the boughs bedsteads, after the Indian fashion, and scauasches, for merchandise. The leaves they cut very small, and weave them, and so make sails of them for all manner of shipping, or else very fine mats. And then the first rind of the nut they stamp, and make thereof perfect ockam to caulk ships great and small; and of the hard bark thereof they make spoons and other vessels for meat, in such wise that there

there is no part thereof thrown away, or cast to the fire. When these nuts be green, they are full of an excellent sweet water to drink; and if a man be thirsty, with the liquor of one of the nuts he may satisfy himself: and as this nut ripeneth, the liquor thereof turneth all to kernel. There goeth out of Chaul for Mallacca, for the Indies, for Macco, for Portugal, for the coast of Melinde, for Ormus, as it were an infinite number and quantity of goods and merchandise, that come out of the kingdom of Cambaia, as cloth of bumbast white painted, printed, great quantity of indigo, opium, cotton, filk of every sort, great store of boraſo in paſte; great store of fætida, great store of iron, corn, and other merchandise. The Moor king Zamallucco is of great power, is one that at need may command, and hath in his camp, two hundred thousand men of war, and hath great store

of artillery, some of them made in pieces, which for their greatness cannot be carried to and fro: yet although they be made in pieces, they are so commodious that they work with them marvellous well, whose shot is of stone, and there hath been of that shot sent unto the kings of Portugal for the rareness of the thing. The city where the king Zamallucco hath his being, is within the land of Chaul, seven or eight days journey, which city is called Abneger. Threescore and ten miles from Chaul, towards the Indies, is the port of Dabul, an haven of the King Zamallucco: from thence to Goa is an hundred and fifty miles.

GOA.

GoA is the principal city that the Portugals have in the Indies, wherein the Vice-roy with his royal court is resident, and is

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an island which may be in circuit five and twenty or thirty miles: and the city with the boroughs is reasonable big, and for a city of the Indies it is reasonable fair, but the island is far more fair; for it is, as it were, full of goodly gardens, replenished with divers trees, and with the palmer trees as is aforesaid. This city is of great traffick for all sorts of merchandise which they trade with in all those parts: and the fleet which cometh every year from Portugal, which are five or six great ships that come directly for Goa, arrive there ordinarily the fixth or tenth of September, and there they remain forty or fifty days, and from thence they go to Cochin, where they lade for Portugal, and oftentimes they lade one ship at Goa and the other at Cochin, for Portugal. Cochin is distant from Goa three hundred miles. The city of Goa is situate in the kingdom of Dialcan, a king of the Moors,

Moors, whose chief city is up in the country eight days journey, and is called Bissapor: this king is of great power, for when I was in Goa, in the year of our Lord 1570, this king came to give assault to Goa, being encamped near unto it by a river side, with an army of two hundred thousand men of war, and he lay at this siege fourteen months, in which time there was peace concluded; and, as report went amongst his people, there was great calamity and mortality which bred amongst them in the time of winter, and also killed very many elephants. Then, in the year of our Lord 1567, I went from Goa to Bezeneger, the chief city of the kingdom of Narfinga, eight days journey from Goa within the land, in the company of two other merchants, which carried with them three hundred Arabian horses to that king, because the horses of that country are of a small stature, and they pay well for the Arabian

Arabian horses: and it is requisite that the merchants sell them well, for that they stand them in great charges to bring them out of Persia to Ormus, and from Ormus to Goa, where the ship that bringeth twenty horses and upwards payeth no custom, neither ship nor goods whatsoever; whereas if they bring no horses, they pay eight per cent. of all their goods: and at the going out of Goa the horses pay custom two and forty pagodas for every horse, which pagoda may be of sterling money six shillings eight pence, they be pieces of gold of that value. So that the Arabian horses are of great value in those countries, as 300, 400, 500 duckets a horse, and to 1000 duckets a horse.

BEZENEGER.

THE city of Bezeneger was sacked in the year 1565, by four kings of the Moors,
who

who were of great power and might: the names of these four kings were these following, the first was called Dialcan, the second Zamaluc, the third Cotamaluc, and the fourth Viridy: and yet these four kings were not able to overcome this city and the king of Bezeneger but by treason. This king of Bezeneger was a Gentile, and had amongst all other of his captains two which were notable, and they were Moors: and these two captains had either of them in charge threescore and ten or fourscore thousand men. These two captains being of one religion with the four kings which were Moors, wrought means with them to betray their own king into their hands. The king of Bezeneger esteemed not the force of the four kings his enemies, but went out of his city to wedge battle with them in the fields: and when the armies were joined, the battle lasted but a while, not the space
of

of four hours, because the two traitorous captains, in the chieft of the fight, with their companies turned their faces against their king, and made such disorder in his army, that as astonished they set themselves to flight. Thirty years was this kingdom governed by three brethren which were tyrants, the which keeping the rightful king in prison, it was their use every year once to shew him to the people, and they at their pleasures ruled as they listed. These brethren were three captains belonging to the father of the king they kept in prison, which when he died left his son very young, and then they took the government to themselves. The chieft of these three was called Ramaragio, and sat on the royal throne and was called the king ; the second was called Temiragio, and he took the government on him; the third was called Bengotre, and he was captain-general of the army. These

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three

three brethren were in this battle, in which the chiefest and the last were never heard of quick nor dead. Only Temiragio fled in the battle, having lost one of his eyes: when the news came to the city of the overthrow of the battle, the wives and children of these three tyrants, with their lawful king (kept prisoner) fled away, spoiled as they were, and the four kings of the Moors entered the city Bezeneger with great triumph, and there they remained six months searching under houses and in all places for money and others things that were hidden, and then they departed to their own kingdoms, because they were not able to maintain such a kingdom as that was, so far distant from their own country.

When the kings were departed from Bezeneger, this Temiragio returned to the city, and then began for to repopulate it, and

and sent word to Goa to the merchants, if they had any horses, to bring them to him, and he would pay well for them, and for this cause the aforesaid two merchants that I went in company withal, carried those horses that they had to Bezeneger. Also this tyrant made an order or law, that if any merchant had any of the horses that were taken in the aforesaid battle or war, although they were of his own mark, that he would give as much for them as they would; and beside he gave general safe conduct to all that should bring them.—

When by these means he saw that there were great store of horses brought thither unto him, he gave the merchants fair words until such time as he saw they could bring no more. Then he licensed the merchants to depart, without giving them any thing for their horses, which when the poor men

saw they were desperate, and as it were mad with sorrow and grief.

I RESTED in Bezeneger seven months, although in one month I might have discharged all my business; for it was necessary to rest there until the ways were clear of thieves, which at that time ranged up and down. And in the time I rested there, I saw many strange and beastly deeds done by the Gentiles. First, when there is any noble man or woman dead, they burn their bodies: and if a married man die, his wife must burn herself alive for the love of her husband, and with the body of her husband; so that when any man dieth, his wife will take a month's leave, two or three, or as she will, to burn herself in; and that day being come wherein she ought to be burnt, that morning she goeth out of her house very early, either on horseback or an elephant

elephant, or else is bore by eight men on a small stage: in one of these orders she goeth, being apparelled like to a bride, carried round about the city, with her hair down about her shoulders, garnished with jewels and flowers, according to the estate of the party, and they go with as great joy as brides do in Venice to their nuptials: she carrieth in her left hand a looking-glass, and in her right hand an arrow, and singeth through the city as she passeth, and saith, that she go to sleep with her dear spouse and husband. She is accompanied with her kindred and friends until it be one or two of the clock in the afternoon, then they go out of the city, and going along the river's side called Nigonden, which runneth under the walls of the city, until they come unto a place where they use to make this burning of women, being widows; there is prepared in this place a great square cave,

with

with a little pinnacle hard by it, four or five steps up: the foresaid cave is full of dried wood. The woman being come thither, accompanied with a great number of people which come to see the thing, then they make ready a great banquet, and she that shall be burnt eateth with as great joy and gladness as though it were her wedding-day; and the feast being ended, then they go to dancing and singing a certain time, according as she will. After this, the woman of her own accord commandeth them to make the fire in the square cave where the dry wood is, and when it is kindled, they come and certify her thereof, then presently she leaveth the feast, and taketh the nearest kinsman of her husband by the hand, and they both go together to the bank of the aforesaid river, where she putteth off all her jewels and all her clothes, and giveth them to her parents or kinsfolk, and cover-

ing

ing herself with a cloth, because she will not be seen of the people being naked, she throweth herself into the river, saying, O wretches, wash away your sins. Coming out of the water, she rolleth herself into a yellow cloth of fourteen braces long: and again she taketh her husband's kinsman by the hand, and they go both together up to the pinnacle of the square cave wherein the fire is made. When she is on the pinnacle, she talketh and reasoneth with the people, recommending unto them her children and kindred. Before the pinnacle they use to set a mat, because they shall not see the fierceness of the fire, yet there are many that will have them plucked away, shewing therein an heart not fearful, and that they are not afraid of that sight. When this silly woman hath reasoned with the people a good while to her content, there is another woman that taketh a pot with oil, and sprinkleth

keth it over her head, and with the same she
 smiteth all her body, and afterwards throw-
 eth the pot into the furnace, and both the
 woman and the pot go together into the
 fire; and presently the people that are round
 about the furnace throw after her into
 the cave great pieces of wood, so by this
 means, with the fire, and with the blows
 that she hath with the wood thrown after
 her, she is quickly dead; and after this there
 groweth such sorrow, and such lamentation
 among the people, that all their mirth is
 turned into howling and weeping, in such
 wise that a man could scarce bear the hear-
 ing of it. I have seen many burnt in this
 manner, because my house, was near to the
 gate where they go out to the place of burn-
 ing: and when there dieth any great man,
 his wife with all his slaves with whom he
 hath had carnal copulation, burn themselves
 together with him. Also, in this kingdom
 I have

I have seen amongst the base sort of people this use and order, that the man being dead, he is carried to the place where they will make his sepulchre, and setting him as it were upright, then cometh his wife before him on her knees, casting her arms about his neck, with embracing and clasping him until such time as the masons have made a wall round about them, and when the wall is as high as their necks, there cometh a man behind the woman and strangeth her: then when she is dead, the workmen finish the wall over their heads, and so they lie buried both together. Besides these, there are an infinite number of beastly qualities amongst them, of which I have no desire to write. I was desirous to know the cause why these women would so wilfully burn themselves against nature and law, and it was told me that this law was of an ancient time, to make provision

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against

against the slaughters which women made of their husbands. For in those days before this law was made, the women, for every little displeasure that their husband had done unto them, would presently poison their husbands, and take other men; and now by reason of this law, they are more faithful unto their husbands, and count their lives as dear as their own, because that after his death her own followeth presently.

In the year of our Lord God 1567, for the ill success that the people of Bezeneger had, in that their city was sacked by the four kings, the king with his court went to dwell in a castle, eight days journey up in the land from Bezeneger, called Penegonde. Also, six days journey from Bezeneger, the place where they get diamonds: I was not there, but it was told me that it is a great place

place, compassed with a wall, and that they sell the earth within the wall for so much a squadron, and the limits are set how deep or hollow they shall dig. Those diamonds that are of a certain size, and bigger than that size, are all for the king; it is many years ago since they got any there, for the troubles that have been in that kingdom. The first cause of this trouble was, because the son of this Temiragio had put to death the lawful king which he had in prison, for which cause the barons and noblemen in that kingdom would not acknowledge him to be their king, and by this means there are many kings, and great division in that kingdom, and the city of Bezeneger is not altogether destroyed, yet the houses stand still, but empty, and there is dwelling in them nothing, as is reported, but tygers and other wild beasts. The circuit of this city is four and twenty miles about, and within

the walls are certain mountains. The houses stand walled with earth, and plain, all saving the three places of the three tyrant brethren, and the Pagodas, which are idol houses; these are made with lime and fine marble. I have seen many kings courts, and yet I have seen none in greatness like this of Bezeneger, I say, for the order of his palace, for it hath nine gates or ports. First when you go into the palace where the king did lodge, there are five great ports or gates; then within these there are four lesser gates, which are kept with porters.— Without the first gate there is a little porch, where there is a captain with five and twenty foldiers, that keepeth watch and watch night and day; and within that another with the like guard, where through they come to a very fair court, and at the end of that court there is another porch as the first, with the like guard, and within that another court,

court. And in this wise are the first five gates guarded and kept with captains and soldiers: and then the lesser gates within are kept with a guard of porters: which gates stand open greatest part of the night, because the custom of the Gentiles is to do their business and make their feasts in the night, rather than by day. The city is very safe from thieves, for the Portugal merchants sleep in the streets or under porches for the great heat which is there, and yet they never had any harm in the night. At the end of two months, I determined to go for Goa, in the company of two other Portugal merchants, which were making ready to depart, with two palanquins or little litters, which are very commodious for the way, with eight falchines, which are men hired to carry palanquins, eight for a palanquin, four at a time, they carry them as we used to carry barrows. And I bought
me

me two bullocks, one of them to ride on, and the other to carry my victuals and provisions; for in that country they ride on bullocks with pannels, as we term them, girts, and bridles, and they have a good commodious pace. From Bezeneger to Goa, in summer, it is eight days journey, but we went in the midst of winter, in the month of July, and were fifteen days coming to Ancola on the sea coast, so in eight days I had lost my two bullocks: for he that carried my victuals was weak, and could not go, and the other when I came unto a river where there was a little bridge to pass over, I put my bullock to swimming, and in the midst of the river there was a little island, unto the which my bullock went, and finding pasture there he remained still, and in no wise we could come to him, and so per force I was forced to leave him; and at that time there was much rain, and I

was

was forced to go seven days a foot with great pains: and by great chance I met with falchines by the way, whom I hired to carry my clothes and victuals. We had great trouble in our journey, for that every day we were taken prisoners, by reason of the great dissention in that kingdom: and every morning at our departure we must pay rescat four or five pagies a man. And another trouble we had as bad as this, that when we came into a new governor's country, as every day we did, although they were all tributary to the king of Bezeneger, yet every one of them stamped a several coin of copper, so that the money that we took this day would not serve the next: at length, by the help of God, we came safe to Ancola, which is a country of the queen of Gargopam, tributary to the king of Bezeneger. The merchandise that went every year from Goa to Bezeneger were Arabian
horses,

horses, velvets, damasks, and fattins, armefin of Portugal, and pieces of chian, saffron, and scarlets : and from Bezeneger they had in Turkey, for their commodities, jewels, and pagodis, which be ducats of gold: the apparel that they use in Bezeneger is velvet, fattin, damask, scarlet, or white bumbast cloth, according to the estate of the person, with long hats on their heads, called colae, made of velvet, fattin, damask, or scarlet, girding themselves, instead of girdles, with some fine white bumbast cloth : they have breeches after the order of the Turks : they wear on their feet plain high things called of them aspergh, and at their ears they have hanging great plenty of gold.

RETURNING to my voyage, when we were together in Ancola, one of my companions that had nothing to lose, took a guide and went to Goa, whither they go in
four

four days, the other Portugal not being disposed to go, tarried in Ancola for that winter. The winter, in those parts of the Indies, beginneth the fifteenth of May, and lasteth unto the end of October: and as we were in Ancola, there came another merchant of horses in a palankeen, and two Portugal soldiers, which came from Zeilan, and two carriers of letters, which were Christians, born in the Indies, all these concerted to go to Goa together: and I determined to go with them, and caused a palankeen to be made for me, very poorly, of canes: and in one of them canes I hid privately all the jewels I had, and, according to the order, I took eight falchines to carry me: and one day about eleven of the clock we set forward in our journey, and about two of the clock in the afternoon, as we passed a mountain which divideth the territory of Ancola and Dialcan, I being a little

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behind

behind my company, was assaulted by eight thieves, four of them had swords and targets, and the other four had bows and arrows. When the falchines that carried me understood the noise of the assault, they let the palankeen and me fall to the ground, and run away and left me alone, with my clothes wrapped about me: presently the thieves were on my neck and rifelling me; they stripped me stark naked, and I feigned myself sick, because I would not leave the palankeen; and I had made me a little bed of my clothes, the thieves sought it very narrowly and subtilly, and found two purses that I had, well bound up together, wherein I had put my copper money, which I had changed for four pagodies in Ancola. The thieves thinking it had been so many ducats of gold, searched no further: then they threw all my clothes in a bush and hid them away; and as God would have it,

at

at their departure there fell from them an handkerchief, and when I saw it, I rose from my palankeen, or couch, and took it up and wrapped it together within my palankeen. Then these my falchines were of so good condition, that they returned to seek me; whereas I thought I should not have found so much goodness in them, because they were paid their money beforehand, as is the use. I had thought to have seen them no more. Before their coming I was determined to pluck the cane, wherein my jewels were hidden, out of my couch, and to have made me a walking staff, to carry in my hand to Goa, thinking that I should have gone thither on foot; but by the faithfulness of my falchines, I was rid of that trouble, and so in four days they carried me to Goa; in which time I made hard fare, for the thieves left me neither money, gold, nor silver, and that which I did eat

was given me of my men for God's sake; and after, at my coming to Goa, I paid them for every thing royally that I had of them. From Goa I departed for Cochin, which is a voyage of three hundred miles; and between these two cities are many holds of the Portugals, as Onor, Mangalor, Barzelor, and Cananor. The hold or fort that you shall have from Goa, to Cochin, that belongeth to the Portugals, is called Onor, which is in the kingdom of the Queen of Battacela, which is tributary to the king of Bezeneger: there is no trade there, but only a charge with the captain and company he keepeth there. And passing this place, you shall come to another small castle of the Portugals, called Mangalor, and there is very small trade, but only for a little rice: and from thence you go to a little fort, called Barzelor; there they have good store of rice, which is carried to
Goa;

Goa: and from thence you shall go to a city called Cananor, which is a harquebush shot distant from the chiefest city that the king of Cananor hath in his kingdom, being a king of the Gentiles: and he and his are very naughty and malicious people, always having delight to be in war with the Portugals; and when they are in peace, it is for their interest to let their merchandise pass. There goeth out of this kingdom of Cananor all the cardamomum, great store of pepper, ginger, honey, ships laden with great nuts, great quantity of archa, which is a fruit of the highness of nutmegs, which fruit they eat in all those parts of India, and beyond the Indies, with the leaf of an herb which they call bettell, the which is like unto our ivy leaf, but a little less, and thinner: they eat it made in plaisters with the lime made of oyster-shells, and through the Indies they spend great quantity of money

money in this composition, and it is used daily, which thing I would not have believed if I had not seen it. The customers get great profit by these herbs, for that they have custom for them. When this people eat and chew this in their mouths, it maketh their spittle to be red like unto blood, and they say that it maketh a man to have a very good stomach, and a sweet breath; but sure, in my judgement, they eat it rather to fulfil their filthy lusts, and of a knavery, for this herb is moist and hot, and maketh a very strong expulsion. From Cananor you go to Cranganor, which is another small fort of the Portugals, in the land of the king of Cranganor, which is another king of the Gentiles, and a country of small importance, and of an hundred and twenty miles; full of thieves, being under the king of Calicut, a king also of the Gentiles, and a great enemy to the Portugals,

gals, which when he is always in war, he and his country is the nest and resting for stranger-thieves, and those be called Moors of Carposa, because they wear on their heads long red hats, and thieves part the spoils that they take on the sea with the king of Calicut, for he giveth leave unto all that will go a rowing, liberally to go, in such wise that all along that coast there is such a number of thieves, that there is no sailing in those seas but with great ships and very well armed, or else they must go in company with the army of the Portugals.— From Cranganor to Cochin is fifteen miles.

To be continued.

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